Hon. J. Story

CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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RELIGIOUS INTELLIGENCE.

RAMMOHUN ROY.

Our readers will recollect that in No. 15 we gave some account of Rammohun Roy, the celebrated Hindoo Unitarian Reformer. We are desirous of making them further acquainted with the character and writings of this extarordinary man.

The English Editor of a work of Rammohun Roy, published in England, in 1817, says,

"He is by birth a Brahmin, of very respectable origin, in the Province of Bengal, about forty-three years of age.

"His acquirements are considerable: to a thorough knowledge of the Sanscrit (the language of the Brahminical Scriptures) he has added Persian and Arabic; and possessing an acute understanding, he early conceived a contempt for the religious prejudices and absurd superstitions of his caste.

"At the age of twenty-two, he commenced the study of the English language, which not pursuing with application, he five years afterwards, when I became acquainted with him, could merely speak it well enough to be understood upon the most common topics of discourse; but could not write it with any degree of correctness. He was afterwards employed as Dewan, or principal native officer, in the collection of the revenues, in the district of which I was for five years collector in the East India Company's civil service. By perusing all my public correspondence with diligence and attention, as well as by corresponding and conversing with European gentlemen, he acquired so correct a knowledge of the English language, as to be enabled to write and speak it with considerable accuracy. He was also in the constant habit of reading the English newspapers, of which the continental politics chiefly interested him."

The following is an extract from a letter of Rammohun Roy, to the above-mentioned editor of his work, then in England. This extract is made without any alteration from the original letter, and will show how well the writer has overcome the difficulties of the English language. It will also be read with deep interest by the friends of christianity, on account of the additional evidence it gives of the divine origin of our religion, since the reasonableness of its doctrines and the purity and excellence of its precepts are able to overcome the prejudices and command the approbation of those who have been educated in idolatry. But that which must give to this extract, and to others which we are about to make, their highest value with the enlightened christian reader, is the strong encouragement they afford to believe that pure christianity may at no very distant period be very generally embraced by the immense population of Hindoston, since their chief opposition to it, is levelled at what we are persuaded are it corruptions, from which we have the consolation to perceive, it is likely, in a good degree, soon to be recovered.

"I take this opportunity (says Rammohun Roy) of giving you a summary account of my proceedings since the period of your departure from India.

"The consequence of my long and uninterrupted researches into religious truth has been, that I have found the doctrines of Christ more conducive to moral principles, and better adapted for the use of rational beings, than any others which have come to my knowledge; and have also found Hindostan in general more superstitious and miserable, both in performance of their religious rites, and in their domestic concerns, than the rest of the known nations on the earth: I, therefore, with a view of making them happy and comfortable both here and hereafter, not only employed verbal arguments against the absurdities of the idolatry practised by them, but also translated their most revered theological work, namely Vedant, into Bengalee and Hindostanee, and also several chapters of the Ved, in order to convince them, that the unity of God, and absurdity of idolatry, are evidently pointed out by their own Scriptures. I, however, in the beginning of my pursuits, met with the greatest opposition from their self-interested leaders, the Brahmins, and was deserted by my nearest relations; I consequently felt extremely melancholy; in that critical situation, the only comfort that I had, was the consoling and rational conversation of my European friends, especially those of Scotland and England.

"I now with the greatest pleasure inform you that several of my countrymen have risen superior to their prejudices; many are inclined to seek for the truth; and a great number of those who dissented from me, have now coincided with me in opinion."

To promote the progress of reformation among his countrymen, Rammohun Roy, in 1820, selected from the evangelists a large proportion of the moral precepts of the Saviour, translated them into Sanscrit and Bengalee, and published them. To this book he gave the following title: "*The precepts of Jesus, the Guide to peace and happiness.*"

This book, instead of being hailed as the harbinger of a new era of light and happiness to the benighted Hindoos, was violently attacked and censured by the christian missionaries of that region. Soon after its publication, "*The Friend of India*," a periodical work, published at Serampore, contained an article attributed to the Rev. J. Marshman, entitled, "A Christian Missionary's remarks on 'the Precepts of Jesus,' &c." Accompanying this article were some observations by one of the editors of "*The Friend of India.*" These observations of the editor, were thought to have been instrumental in calling forth the spirited and able work which soon followed from the pen of Rammohun Roy, entitled, "*An appeal to the Christian public, in defence of the Precepts of Jesus.*"

"These publications, (says a reviewer in the *Monthly Repository*) form one of the most remarkable controversies that ever arose; and its interests to Unitarian Christians can hardly be exceeded by any thing that has occurred of late years. The distinguished character of both the principal parties; one so eminent for the noble stand which he has made against the long established idolatry and gross superstition of his countrymen; and the other, admirable for the disinterested labours of many years in the cause of Christianity in India—the scene of the controversy, Calcutta, the capital of that vast empire which involves the interests of sixty millions of the human race, and especially the remarkable testimony borne by such a man as Rammohun Roy, to the truth and value of those principles which Unitarians regard as the essential and characteristic doctrines of Christianity, confer upon these publications a claim to our greatest attention, and afford room for most important reflections."

It was our intention to have given an abridgement of this Review, on account of its length, but find this extremely difficult, without doing injustice to the wonderful man who is the principal character in this controversy. It is, moreover, so highly interesting, that, though a long article, we think but few of our readers would thank us for making it shorter.

The editor of the Friend of India (says the Reviewer) appears to anticipate the interest which Unitarians will feel in this controversy, and in a strain of misrepresentation which is unhappily too common, enlarges upon the advantage which he imagines they will take of it:

"It is well known," says he, "that in Britain and on the Continent there are many, who, while they do not openly deny him, earnestly wish to degrade the Redeemer of the World to a level with Confucius or Mahomet, and to contemplate him as the Teacher and Founder of a sect, instead of adoring him as the Lord of all, the Redeemer of men, the Sovereign Judge of quick and dead. These, viewing the Compiler of this work as a man new to the subject, and not yet biassed (as they term it) in favour of any system of doctrine, will insist on his being far more likely to discover the genuine meaning of the Scriptures, than those who, educated in a Christian country, have been conversant from their youth with the generally-received interpretation of scripture; and, giving him full credit for having examined the whole of the Sacred Writings in the closest manner, will be pleased beyond measures to find, that by the testimony of an intelligent and unprejudiced Heathen, they have in Jesus Christ a teacher who *cannot* search the heart," &c.—p. 29.

Whether this is precisely the ground of the satisfaction which Unitarians will undoubtedly experience on the occasion, must be left for the Unitarians themselves to declare. It is probable that they are not so unfurnished with the principles of interpretation as to look for confirmation of their own views of controverted passages of scripture, from the explanation which an Indian Brahmin may give of them. This is not the kind of testimony which they will expect from Rammohun Roy; nor does he pretend to afford it. Whether he has perused any of the writings of Unitarians does not appear. In all probability he is unacquainted with them. And, however extraordinary his powers, it cannot be expected that he should enter sufficiently into the criticism of the New Testament to determine the sense of the difficult passages connected with the Trinitarian controversy. To require his opinion of these parts of scripture, or to insist upon his taking certain definite views of their import, would be highly unreasonable. And yet, such is the influence of human systems, that because he declines entering upon the discussions of questions that have been the subjects of continual controversy in the Christian World; the Friend of India entirely withholds from him the appellation of Christian, and considers his publication as calculated to do serious injury to the cause of truth.

It might have been supposed that the work of a learned Brahmin, sent forth amongst his countrymen with a title like this, "The Precepts of Jesus the Guide to Peace and Happiness," would have been hailed by "a Christian Missionary," as most auspicious to his own undertaking. Even if the work had not been in every particular unexceptionable, it might have been expected, that this would rather have been kindly suggested, than made a prominent subject of animadversion. An intelligent Hindoo who shews himself, at all events, a friend to Christianity, and who makes it his object, at the expense of much obloquy and persecution on the part of his countrymen, to display the excellence and value of Christian precepts, could hardly count upon meeting with rebuke and reprehension from the Christian Missionaries in India. Though he should appear not to estimate sufficiently the historical testimony in favour of Christianity, (and do the bulk of Christians enter into any accurate investigation of it?) this is not altogether inexcusable in one who, in all probability, has had few opportunities of verifying the historical records of the New Testament, by a comparison with other histories relating to the same period. If it could be proved, indeed, that he himself rejected the evidence of the miracles of Christ, it would be doing him no wrong to withhold from him the name of Christian: but of this we think the pamphlets before us do not afford proof; and as he is indignant at the application to himself of the term Heathen, which he describes as a violation of truth, charity and liberality, there appears every reason to believe that he is, in the honest persuasion of his own mind, a Christian, and entertains no doubt of the divine authority of Jesus, and the truth of the Christian revelation. If so, it is to the honour of Christianity that so distinguished an inquirer after truth can for himself discover in the instructions of Christ, that which commends itself to his admiration and regard: nor can it fail to gratify Unitarian Christians to find that the doctrines of the New Testament, as understood and received by them, produce conviction in the mind of such a man, and in the degree in which they are known to him, induce him to the cordial reception of Christianity, whilst the doctrines which they reject, and with which he has the best opportunity of becoming acquainted, produce no conviction, and, as far as they operate, impede his persuasion of the truth of Christianity.

But it is time to proceed to a more particular examination of the pamphlets which have suggested these remarks. The first, which contains eighty-two pages, exclusive of the Introduction, is entirely composed of the discourses of Jesus, taken from the four Evangelists, but principally from the Gospels of Matthew and Luke. Upon this the Christian Missionary makes the following remark:

"The extracts from the Gospel of Christ's beloved disciple, who has recorded his Master's sublimest dogmatic sayings, which had been passed over by the other Evangelists, fill scarcely four pages, whereas those from the gospel of St. Matthew fill thirty-five, and those from the Gospel of St. Luke thirty-two pages."

The extracts from St Matthew's Gospel contain the whole of the Sermon on the Mount, the greater part of the tenth and thirteenth chapters, the whole of the eighteenth, from the 3rd verse of the nineteenth to the 28th verse of the twentieth, from the 23rd verse of the twenty-first to the end of the twenty-third, part of the twenty-fourth and the whole of the twenty-fifth chapter; besides a number of shorter passages. From St. Luke's Gospel, several of the parallel passages—the parables of the Good Samaritan, the Prodigal Son, the Pharisee and Publican, and some others. The extracts from St. John's Gospel are as follows: iii. 1—21; iv. 23; vi. 27; viii. 3—11; ix. 39—41; xv. 1—17.

Prefixed to the whole is an Introduction of four pages, from which we make the following extracts:

"A conviction in the mind of its total ignorance of the nature and of the specific attributes of the Godhead and a sense of doubt respecting the real essence of the soul, give rise to feelings of great dissatisfaction with our limited powers, as well as with all human acquirements, which fail to inform us on these interesting points. On the other hand, a notion of the existence of a supreme superintending power, the Author and Preserver of this harmonious system, who has organized and who regulates such an infinity of celestial and terrestrial objects; and a due estimation of that law which teaches that man should do unto others as he would wish to be done by, reconcile us to human nature, and tend to render our existence agreeable to ourselves, and profitable to the rest of mankind. The former of these sources of satisfaction, viz. a belief in God, prevails generally; being derived either from tradition and instruction, or from an attentive survey of the wonderful skill and contrivance displayed in the works of nature. The latter, although it is partially taught also in every system of religion with which I am acquainted, is principally inculcated by Christianity. This essential characteristic of the Christian religion I was for a long time unable to distinguish as such, amidst the various doctrines I found insisted upon in the writings of Christian authors, and in the conversation of those teachers of Christianity with whom I had the honour of holding communication. Amongst those opinions the most prevalent seems to be, that no one is justly entitled to the appellation of Christian, who does not believe in the divinity of Christ and of the Holy Ghost, as well as in the divine nature of God, the Father of all created beings. Many allow a much greater latitude to the term Christian, and consider it as comprehending all who acknowledge the Bible to contain the revealed will of God, however they may differ from others in their interpretations of particular passages of scripture."

After remarking on the difficulty of advancing any new reasonings in matters of controversy, and expressing his opinion, that to those who are not biassed by prejudice, a simple statement of the respective tenets of different sects may be a sufficient guide to direct their inquiries in ascertaining which of them is the most consistent with the sacred traditions, and most acceptable to common sense; he proceeds as follows:—

"For these reasons I decline entering into any discussion on those points, and confine my attention at present to the task of laying before my fellow creatures the words of Christ, with a translation from the English into Sanscrit and the language of Bengal. I feel persuaded, that by separating from the other matters contained in the New Testament, the moral precepts found in that book, these will be more likely to produce the desirable effect of improving the hearts and minds of different persuasions and degrees of understanding. For historical and some other passages are liable to the doubts and disputes of Free-thinkers and Anti-christians, especially miraculous relations, which are much less wonderful than the fabricated tales handed down to the natives of Asia, and consequently would be apt at best to carry little weight with them. On the contrary, moral doctrines, tending evidently to the maintenance of the peace und harmony of mankind at large, are beyond the reach of metaphysical perversion, and intelligible alike to the learned and the unlearned. This simple code of religion and morality is so admirably calculated to elevate men's ideas to high and liberal notions of one God, who has equally subjected all living creatures, without distinction of cast, rank or wealth, to change, disappointment, pain and death; and has equally admitted all to be partakers of the bountiful mercies which he has lavished over nature; and is also so well fitted to regulate the conduct of the human race in the discharge of their various duties to God, to themselves, and to society, that I cannot but hope the best effects from its promulgation in the present form."

To the sentiments contained in this Introduction, the "Christian Missionary" makes many objections; some of which, certainly, appear well founded; but the greater part are very ably, and, we think, successfully rebutted in the "Appeal," (the second work of Rammohun Roy.) A course of extracts from each of the publications will enable our readens to judge for themselves.

"All those," says the Christian Missionary, "who feel a concernment for the enlargement of the empire of truth and virtue, will rejoice to see a collection of a part of the sayings of Christ, published by a respectable Hindoo, who, though he has not thought fit publicly to profess himself the author, will yet easily be recognised as such, by all who have not been inattentive spectators of the face of the sky on the religious horizon of Bengal. The more generally the gracious words which proceeded out of the mouth of him who spake as 'never man spake,' are divulged, the more men will be excited to inquire into the character of that great prophet, and the nature of that religion, of which he is both the author and the chief object. Although it was by no means the only, nor even the most important design of Christ's mission to instruct mankind; for he himself has declared, that the design of his coming was 'to give his life a ransom for many;' (wherefore he has directed us to his apostles for fuller instruction in the way of salvation;) yet there is no fundamental truth of the gospel which is not either explicitly taught by him, or which may not at least be easily deduced from his words."—"Accordingly, if the respected author of the Compilation, which has given rise to these remarks, had confined himself to publishing the words of Christ, without depreciating the value of other parts of the inspired writings, he would have been free from all blame, and my pleasure on seeing the publication in question would have been unalloyed by any sensations of an opposite nature. But I was sorry to find that this was far from being the case. The very title page, the Introduction, and the work itself, are evidently written under the supposition, that only the moral precepts contained in the New Testament are of real importance; nay, the author ventures to intimate, in the Introduction, that the dogmatical and historical matter, though of this by far the greater part of the whole consists, so far from being necessary for the instruction, guidance and comfort of mankind, is rather calculated to do injury."

He here quotes part of the passage which we have already given from the Introduction, and observes, certainly with a great deal of justice,

"I am utterly at a loss to conceive, how a reasonable man can imagine that the silly nursery stories, which form the substance of the Hindoo religion and literature, can in any wise diminish the weight which the well-authenticated naratives of the benign and highly significant miracles of the holy Jesus carry with them."

He next objects to the statement, that a belief in the existence of God (in the genuine sense of the word) is generally prevailing; but even granting it to be so, "This," says he,

"Is by no means sufficient to make us truly happy. For the correctest notions of the Divine attributes do not furnish us with an answer to these two most important questions, without a satisfactory solution of which no true peace of mind can exist: 1. How may I obtain the forgiveness of my sins, and the favour of God; and, 2. How may I obtain strength to overcome my sinful passions and lusts, and to keep the commandments of him whom I am bound to obey? Now, as the historical and dogmatical part of the Christian Scriptures gives the only satisfactory information on these two points which is in existence, it is clear that this, so far from being comparatively useless, or even calculated by its association with the moral precepts to diminish the effect of the latter, is just that which makes them practicable and truly useful."—"The most distinguishing feature of Christianity, therefore, is not, that it contains the most complete and perfect exposition of the moral law, but, that it shews us how God may be just, and yet the justifier of the ungodly;' and it is no small recommendation of the teachers of Christianity, with whom the author professes to have had intercourse, that, keeping in view the peculiar glory of that religion whose ministers they are, they did not lead him to conclude that it was little more than a good system of morality."

After some other remarks, he proceeds thus:

"For these reasons I cannot but greatly disapprove the plan upon which the author has acted, because it is founded on the radically false supposition, that the moral sayings of Jesus, even if separated from the dogmas propounded by him, are able to 'guide us to peace and happiness." It is undoubtedly the *ne plus ultra* of arrogance to presume that we poor, weak, sinful mortals are better qualified to judge what sort of instruction is necessary or advantageous for the happiness of mankind than the Son of God himself, who never gave the least hint that he attributed less importance to those of his sayings which are of dogmatical, than to those which are of an ethical nature. Nay, such a sentiment debars, according to the author's own principles, those who entertain it, from every just claim to the name of Christian."

These are the most material of the "Christian Missionary's remarks." Of the observations of the Editor of the Friend of India, it will only be necessary to quote the following:

"This work," says he, "while it furnishes an overwhelming proof of the truth and excellence of the Sacred Scriptures, since an intelligent Heathen, whose mind is as yet completely opposed to the *grand design* of the Saviour's becoming incarnate, feels constrained to recommend the Precepts of Jesus to his countrymen, as the Guide to Peace and Happiness; the manner in

which this is done, as is justly observed by our highly esteemed correspondent, may greatly injure the cause of truth."

We now come to the third pamphlet on the list, "An Appeal to the Christian Public, in Defence of the 'Precepts of Jesus,'" written, undoubtedly, by Rammohun Roy. The first subject of his animadversion, is the passage which we have just quoted.

"Before I attempt," says he, "to inquire into the ground upon which the objections to the work in question are founded, I humbly beg to appeal to the public against the unchristianlike, as well as uncivil manner in which the Editor has adduced his objections to the compilation, by introducing personality, and applying the term of *Heathen* to the Compiler. I say unchristianlike manner, because the Editor, by making use of the term *Heathen*, has, I presume, violated truth, charity and liberality, which are essential to Christianity in every sense of the word. For there are only two methods by which the character of the Compiler as a Heathen, or as a believer in one true and living God, can be satisfactorily inferred. The most reasonable of the two modes, is to confine such inquiries to the evidence contained in the subject of review, no mention of the name of the Compiler being made in the publication itself. Another mode, which is obviously inapplicable in such discussions, is to guess at the real author, and to infer his opinions from a knowledge of his education or other circumstances. With respect to the first source of evidence, the following expression of the Compiler's sentiments are found in the Introduction."

After some quotations, he proceeds:

"These expressions are calculated, in my humble opinion, to convince every mind not biased by prejudice, that the Compiler believed not only in one God, whose nature and essence is beyond human comprehension, but in the truths revealed in the Christian system. I should hope neither the Reviewer nor the Editor can be justified in inferring the heathenism of the Compiler, from the facts of his extracting and publishing the moral doctrines of the New Testament, under the title of a 'Guide to Peace and Happiness'—his styling the Precepts of Jesus, a code of religion and morality—his believing God to be the Author and Preserver of the universe—or his considering those sayings as adapted to regulate the conduct of the whole human race, in the discharge of the duties required of them." —P. 3.

"With respect to the latter mode of seeking evidence, however unjustified the Editor may be in coming to such a conclusion, he is safe in ascribing the collection of these precepts to Rammohun Roy; who, although he was born a Brahmin, not only renounced idolatry at a very early period of his life, but published, at that time, a Treatise in Arabic and Persian against that system; and no sooner acquired a tolerable knowledge of the English, than he made his desertion of idol worship known to the Christian world by his English publications; a renunciation which, I am sorry to say, brought severe difficulties upon him, by exciting the displeasure of his parents, and subjecting him to the dislike of his near, as well as his distant relations; and to the hatred of nearly all his countrymen for several years. I therefore presume that, among his declared enemies, who are aware of these facts, no one who has the least pretension to truth, would venture to apply the designation of Heathen to him; but, I am sure, that the respect he entertains for the very name of Christianity, which the Editor of the Friend of India seems to profess, will restrain him from retorting on that Editor, although there may be differences of opinion between them, that might be thought sufficient to justify the use towards the Editor of a term no less offensive. The Editor, perhaps, may consider himself as justified by numerous precedents amongst the several partizans of different Christian sects, in applying the name of Heathen to one who takes the precepts of Jesus, as his principal guide in matters of religious and civil duties; as Roman Catholics bestow the appellation of heretics or infidels on all classes of Protestants, and Protestants do not spare the title of idolaters to Roman Catholics; Trinitarians deny the name of Christian to Unitarians, while the latter retort by stigmatizing the worshippers of the Son of Man as Pagans, who adore a created and dependant Being. Very different conduct is inculcated in the precept of Jesus to John, when, complaining of one who performed cures in the name of Jesus, yet refused to follow the apostles; he gave a rebuke, saying, 'He that is not against us is on our part.' Mark ix. 40. The Compiler having obviously in view, at least one object in common with the Reviewer and Editor, that of procuring respect for the precepts of Christ, might have reasonably expected more charity from the professed teachers of his doctrines. The Compiler of the Precepts of Jesus, will, however, I doubt not, give preference to the guidance of those Precepts, which justify no retaliation even upon enemies, to the hasty suggestions of human passions, and the example of the Editor of the Friend of India."—P. 6.

2. In answer to the remark of the Reviewer, that the supposition of the moral sayings being sufficient for salvation, independent of the dogmas, is radically false; he says,

"If, indeed, the Reviewer understands by the word *moral*, what relates to conduct only with reference to man, it cannot apply to those precepts of Jesus that teach the duty of man to God; which, however, the Reviewer will find included in the collection of the Precepts of Jesus, by the Compiler: but a slight attention to the scope of the Introduction, might have convinced the Reviewer, that the sense in which the word *moral* is there used, whether rightly or otherwise, is quite general, and applies equally to our conduct in religious, as in civil matters."—P. 6.

"It is, however, too true to be denied, that the Compiler of those moral precepts, separated them from some of the dogmas and other matters, chiefly under the supposition, that they alone were a sufficient guide to secure peace and happiness to mankind at large—a position that is entirely founded on, and supported by, the express authorities of Jesus of Nazareth—a denial of which would imply a total disavowal of Christianity. Some of those authorities, as found amongst these precepts, here follow: Matt. xxii. 37; 'Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself. *On these two commandments hang all the law and the prophets.*' He also quotes Mark xii. 29—34; Matt. vii. 12; Luke x. 25—28. The Saviour meant, of course, by the words law and prophets, all the commandments ordained by divine authority, and the religion revealed to the prophets, and observed by them; as is evident from Jesus' declaring those commandments to afford perfect means of acquiring eternal life, and directing men to follow them accordingly. Had any other doctrine been requisite to teach men the road to peace and happiness, Jesus could not have pronounced to the lawyer, 'This do, and *thou shalt live.*' It was the characteristic of the office of Christ to teach men, that forms and ceremonies were useless tokens of respect for God, compared with the essential proof of obedience and love toward him, evinced by the practice of benevolence toward their fellow creatures. The Compiler, finding these commandments given as including all the revealed law, and the whole system of religion adopted by the prophets, and re-established and fulfilled by Jesus himself, as the means to acquire peace and happiness; was desirous of giving more full publicity in this country to them, and to the subsidiary moral doctrines that are introduced by the Saviour in detail. Placing, also, implicit confidence in the truth of his sacred commandments, to the observance of which we are directed by the same teacher, (John xiv. 15, 'If ye love me, keep my commandments,') the Compiler never hesitated in declaring, that a belief in God, and a due regard to that law, 'Do unto others as you would wish to be done by,' render our existence agreeable to ourselves and profitable to mankind. It may now be left to the public to judge, whether or not the charge of arrogance and presumption, which the Reviewer has imputed to the Compiler, under the idea that he preferred his own judgment to that of the Saviour, be justly applicable to him."—P. 10.

3. In reply to the objection, that the Precepts of Jesus do not furnish information on two important points, as above stated, the Author extracts from the same compilation, "a few passages which will, he hopes, satisfy the respected Reviewer on these points. See also the parable of the Prodigal Son, where the mercy of God is illustrated, by the example of a father pardoning the transgressions of his repenting son. Numerous passages in the Old and New Testament to the same effect, which might fill a volume, distinctly promise that the forgiveness of God and the favour of his divine majesty may be obtained by sincere repentance, as required of sinners by the Redeemer. As to the second point, that is, How to be enabled to overcome our passions, and keep the commandments of God—we are not left unprovided for in that respect, as our gracious Saviour has promised every strength and power as necessary consequences of earnest prayer and hearty desire. Matt. vii. 7—11; Luke xi. 9."—P. 12.

4. "The Reviewer imputes to the Compiler, error in exalting the value of the moral doctrines above that of the historical facts and dogmas contained in the New Testament. This imputation, I humbly maintain, can be of no weight or force against the authority of Jesus himself, Matt. xxv. 31, &c. And, apparently to counteract, by anticipation, the erroneous idea that such conduct might be dispensed with, and reliance placed on a more dogmatical knowledge of God or of the Saviour, the following declaration seems to have been uttered: Matt. vii. 21: 'Not every one that saith unto me, Lord! Lord! shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.' Neither in this nor in any other part of the New Testament, can we find a commandment similarly enjoining a knowledge of any of the mysteries or historical relations contained in these books.

"We are taught by revelation, as well as education, to ascribe to the Deity the perfection of those attributes which are esteemed excellent amongst mankind. And, according to these ideas, it must surely appear more consistent with the justice of the sovereign Ruler, that he should admit to mercy those of his subjects, who, acknowledging his authority, have endeavoured to obey his laws; or shewn contrition when they have fallen short of their duty and love; than that he should select for favour those whose claims rest on having acquired particular ideas of his nature, and of the origin of his Son; and of what afflictions that Son may have suffered in behalf of his people. If the Reviewer and Editor will continue to resist both authority and common sense, I must be content to take leave of them with the following words: (Luke xviii.) 'And he said unto him, If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead.'"—P. 18.

5. "The Reviewer observes, with every mark of disapprobation, that the Compiler has intimated in the Introduction, that the dogmatical and historical matters are rather calculated to do injury."

After some remarks on the keen disputes and bitter persecutions which have arisen among Christians in regard to dogmas, our author says,

"Besides, the Compiler, residing in the same spot where European Missionary gentlemen and others, for a period of upwards of twenty years, have been, with a view to promote Christianity, distributing in vain amongst the natives, numberless copies of the complete Bible, written in different languages; could not be altogether ignorant of the causes of their disappointment. He has seen with regret that they have completely counteracted their own benevolent efforts, by introducing all the dogmas and mysteries taught in Christian churches, to people by no means prepared to receive them, and that they have been so incautious and inconsiderate in their attempts to enlighten the natives of India, as to address their instructions to them in the same way as if they were reasoning with persons brought up in a Christian country, with those dogmatical notions imbibed from their infancy. The consequence has been, that the natives in general, instead of benefiting by the perusal of the Bible, copies of which they always receive gratuitously, exchange them very often for blank paper; and generally use several of the dogmatical terms, in their native language, as a mark of slight, in an irreverent manner; the mention of which is repugnant to my feelings. Sabat, an eminently learned, but grossly unprincipled Arab, whom our divines supposed that they had converted to Christianity, and whom of course they instructed in all the dogmas and doctrines, wrote, a few years ago, a Treatise in Arabic against those very dogmas, and printed himself, and published several hundred copies of this work; and another Mussulman of the name of Ena' et Ahmud, a man of respectable family, who is still alive, speedily returned to Mohammedanism from Christianity, pleading that he had not been able to reconcile to his understanding, certain dogmas which were imparted to him."—P. 19.

"About three years ago, the Compiler, on his visit to an English gentlemen, who is still residing in the vicinity of Calcutta, saw a great number of Christian converts with a petition, which they intended to present to the highest ecclesiastical authority," (Dr. Middleton, we presume,) "stating that their teachers, through false promises of advancement, had induced them to give up their ancient religion. The Compiler felt indignant at their presumption, and suggested to the gentleman as a friend, the propriety of not countenancing a set of men, who, from their own declaration, were so unprincipled. The Missionaries themselves are as well aware as the Compiler, that those very dogmas are the points which the people always select as the most proper for attack, both in their oral and written controversies with Christian teachers; all of which, if required, the Compiler is prepared to prove by the most unquestionable testimony."—P. 21.

"Hindostan is a country, of which, nearly 3-5ths of the inhabitants are Hindoos, and 2-5ths Mussulmans. Although the professors of neither of these religions are possessed of such accomplishments as are enjoyed by Europeans in general, yet the latter portion are well known to be firmly devoted to a belief in one God, which has been instilled into their minds from their infancy. The former (I mean the Hindoos) are, with a few exceptions, immersed in gross idolatry, and in belief of the most extravagant description respecting futurity, antiquity, and the miracles of their deities and saints, as handed down to them, and recorded in their ancient books. Weighing these circumstances, and anxious, from his long experience of religious controversy with natives, to avoid further disputation with them, the Compiler selected those precepts of Jesus, the obedience to which he believed most peculiarly required of a Christian, and such as could by no means tend, in doctrine, to excite the religious horror of Mohammedans or the scoffs of Hindoos. What benefit or peace of mind can we bestow upon a Moosulman, who is an entire stranger to the Christian world, by communicating to him without preparatory instruction, all the peculiar dogmas of Christianity; such as those contained in John i. 1, 'In the beginning was the word, and the word was with God, and the word was God?' Would they not find themselves at a loss to reconcile this dogma to their unprepared understandings, viz. A. is B. and A. is also with B? Although the interpretations given us of such texts by truly learned and candid divines, be ever so satisfactory; yet to those who are strangers to these explanations, they cannot be intelligible; nor can it be expected from the order of things, that each can happily find at hand an able interpreter, to whom he can have recourse for an explanation whenever he may be involved in difficulties and doubts. But as a great number of Missionary gentlemen may, perhaps, view the matter in a different light, and join the Editor of the Friend of India, in accusing the Compiler, as an injurer of the cause of truth, I doubt not, that with a view to avoid every possibility of such imputation, and to prevent others from attributing their ill-success to his interference with their duties, he would gladly abstain from publishing again on the same subject if he could see in past experience any thing to justify hopes of their success. From what I have already stated, I hope no one will infer that I feel ill-disposed towards the Missionary establishment in this country. This is far from being the case. I pray for their augmentation—and that their members may remain in the happy enjoyment of life in a climate so generally inimical to European constitutions: for, in proportion to the increase of their number, sobriety, moderation, temperance, and good behaviour, have been diffused among their neighbours, as the necessary consequences of their company, conversation, and good example."—p. 26.

"The Reviewer again (p. 29) charges the Compiler with inconsistency in having introduced some doctrinal passages into his compilation. In reply to which, I again entreat the attention of the respected Reviewer to that passage of the introduction, in which the Compiler states the motives that have led him to exclude certain parts of the gospels from his publication. He there states, that it is on account of these passages being such as were the ordinary foundation of the arguments of the opponents of Christianity, or the sources of interminable controversies that have led to heart-burnings and even bloodshed amongst Christians, that they were not included in his selection; and they were omitted the more readily as he considered them not essential to religion. But such dogmas, or doctrinal and other passages as are not exposed to these objections, and are not unfamiliar to the minds of those for whose benefit the compilation was intended, are generally included, in conformity with the avowed plan of the work—particularly such as seem calculated to direct our love and obedience to the beneficent Author of the universe, and to him whom He graciously sent to deliver those precepts of religion and morality, whose tendency is to promote universal peace and harmony."—p. 28.

We make no apology to our readers (continues the reviewer) for having so considerably extended our extracts from this very spirited defence. It would have been difficult for us, in the same compass, to have put them so completely in possession of the merits of the controversy. It will be seen that this distinguished foreigner by the acuteness of his reasoning, and the accuracy and even elegance of his style, is no mean opponent. On the other hand, the inherent and inextricable absurdity of the Calvinistic scheme has seldom been more strikingly apparent than on this occasion, when an eminent Christian Missionary who has all his life been familiar with such questions, has, in several of the most material points, so evidently the worst of the argument. We are not indeed prepared to say, that Rammohun Roy (like some in our own country who are, nevertheless, sincere Christians) does not understate the importance and necessity of the doctrinal parts of the New Testament; but this is (in both cases) the very natural result of the false and irrational views which have been given of them, and the undue heat and animosity with which those views have been defended.

It was stated by the late lamented Dr. Thomson of Halifax, who first directed the attention of our readers to Rammohun Roy, that he was instituting an inquiry to ascertain whether the doctrine of the Trinity is the doctrine of the New Testament. The inquiry, it will be seen, has not terminated in favour of that doctrine. He is plainly a firm and zealous Unitarian. May we be allowed to add, the cognomen of Christian? To this very interesting question we should be most happy if any one, personally acquainted with Rammohun Roy, would afford more satisfactory information than is at present before us. He appears eminently possessed of the spirit and temper of Christianity: does he partake in its hopes? Is he expecting the return of the great Saviour of mankind, to fulfil his promises? If it should be found, that he has wanted a proper statement of the principles of Unitarianism to complete his conviction of the truth of Christianity, we apprehend that the Unitarians will blame themselves for not having taken a more active share in missionary labours. H. T.

In a letter lately received by a gentleman in this town, from his friend in Illinois, is given some account of the deplorable state of religion in that part of the country. We have been favoured with the following extract.

"With regard to the religion and morals of the inhabitants, nothing favourable can be said. I did not think that any part of our happy country was so destitute of men, who had any regard for these important subjects. All, who belong to any sect, are either Presbyterians or Methodists.

"I attended a Methodist meeting on the Sabbath, but the wild and frantic actions of these poor deluded people, excited in my breast the strongest emotions of pity and disgust. During the sermon, many females, particularly those of a sympathetic or nervous temperament, were affected with the genuine hysteria. Others were thrown into convulsions, or affected with what is here called "*the jerks*;" involuntarily throwing their heads backwards and forwards, with so much rapidity, that no feature of their countenances, nor even the figure of their heads, could be distinguished; and they are often so much "exercised by the Spirit," as they term it, on these occasions, as to labour under bodily indisposition for a considerable time afterwards. Many who are apt to be affected with "*the jerks*," sometimes abstain from public worship, so great is the pain accompanying these convulsions. When any persons are "exercised by the Spirit," they are generally affected in the same manner. But all are not "exercised" in this way. Some dance and leap about the floor: and at length they commence whirling upon their heels, until they fall as if dead; often bruising their heads and faces. And the hair of the females, thus affected, which was before put up in the smoothest manner, now points in ten thousand directions: and the cambric gowns, which were before as white as snow, are now covered with the dust which has been collected from the floor. Others have the "*laughing exercise.*" They are affected with an involuntary laughter, so loud as to drown the stentorian voice of the preacher; who occasionally stops in his discourse, to offer thanks to the Supreme Being, "for the special influence of the Holy Spirit," which is then demonstrated among his pious hearers.

"There is not a single Congregational or Presbyterian minister settled in the State! There is one Presbyterian missionary, who receives a small compensation from the Connecticut Missionary Society; but even he thinks of soon removing from the State. The people of New-England contribute their money to support the gospel among the distant inhabitants of Asia; while *fifty thousand* people in the single state of Illinois, are wholly destitute of the preached word."

CHRISTIAN REGISTER.

FRIDAY EVENING, DECEMBER 7, 1821.

The account of the Indian Unitarian controversy, which fills so many of our columns the present week, if attentively considered, in all its bearings and relations, cannot fail, we think, to open new views to the minds of the religious community relative to the present christian missions in India.

Unitarians, and liberal christians, generally, have, from the beginning, entertained doubts relative to the expediency and final advantage of these missions, as they have been conducted.—They have not, indeed, doubted the sincerity of those who were engaged in them, nor would they, by any means, detract from the merits of their labours. But they have had a strong apprehension that these missions were too much under the influence of party and sectarian views, and that in proposing christianity to the Heathen, the missionaries generally manifested a hurtful and bigoted attachment to their own speculative and mystical notions of religion, and thus excited in the minds of the people a dislike of the scriptures, and a disgust at the very name of christianity. And from a view of facts stated by Rammohun Roy, we think that every candid observer must acknowledge that these suspicions have not been groundless. The opposition which has been manifested by the missionaries, to the writings of Rammohun Roy, and to his particular endeavours for the reformation of his countrymen, seems indeed to indicate something more than an error of judgment on their part. It requires a special exertion of our principles of candour and charity, to believe and feel, that those men can be sincerely desirous of the religious welfare of the Hindoos, who can deliberately oppose the circulation of the moral precepts of christianity among them, merely because they are not accompanied by the dogmatical or doctrinal parts. At the least, we cannot but express our deep regret, that they should lay so much more stress upon the embracing their particular exposition of the doctrines of christianity, than upon obedience to its moral precepts.

With this view of their proceedings, we can easily account for the fact stated by Rammohun Roy, that they have been labouring in vain for twenty years, to promote christianity among the natives, by the distribution of the scriptures. There is no wonder that the holy book, presented to them, should be despised and even exchanged (as is stated) for blank paper, so long as it is accompanied by expositions and instructions which give them such confused notions of the nature and character of its author, as *they* must have, who are taught to draw from it the doctrines of the Trinity, total depravity, unconditional election, &c.

We know not how any one can have had better advantages for knowing the causes of the disappointment and ill success of the missionaries, than Rammohun Roy. Living upon the same spot with them, being himself a native of the country, and intimately acquainted with the education, the religious prejudices, and habits of the people, and maintaining also a daily intercourse, and near acquaintance with them—he has been able, as it were, to discover the very inmost workings of their minds, and to become acquainted with all the secret springs and causes of the

opposition and disgust they have manifested in relation to the missionary exertions that have been made amongst them. With these opportunities of knowing the religious views and feelings of his countrymen, Rammohun Roy declares, that the reason why the missionaries have not been more successful is, "that they have completely counteracted their own benevolent efforts, by introducing all the dogmas and mysteries taught in Christian Churches, to people by no means prepared to receive them." He also assigns this as the cause of the apostacy of Sabat, the learned Arab, and of Ena' et Ahmud, another respectable Mussulman, who had been converted to Christianity.

It was with these impressions of the cause of the illsuccess of the missionaries, that Rammohun Roy translated and published the work called "The moral precepts of Jesus," &c.

In view of these circumstances, and taking into consideration the character of Rammohun Roy, —his having by the force of his own mind risen *superior to the prejudices* of education, rejected and condemned the idolatry of his countrymen, and assiduously laboured for many years to enlighten and reform them,—in view, we say, of these circumstances, how can the missionaries expect, that an enlightened and reflecting community will look with approbation upon their conduct in refusing to countenance and patronize such a man in his benevolent labours? And much less how can they expect to stand excused for their open and strenuous opposition to his endeavours for the good of his countrymen? The true ground of their opposition undoubtedly is, their fear of the progress of unitarian christianity amongst them.

And is the gross superstition and idolatry of the Hindoos, then, in their estimation, preferable to Unitarianism?

When these Gentlemen reflect upon the poor success that has attended their long continued labours, and have the cause of their failure so clearly pointed out before them; when they look also upon the success of Rammohun Roy in recovering many of his countrymen from idolatry to the worship of the One God, how can they avoid inquiring seriously of themselves, whether there is not some important defect in their system of faith and mode of instruction? how can they resist the evidence which these facts afford, that by a steady co-operation with him, in his labours, they might soon have the satisfaction of seeing christianity rapidly spreading around them? And why will they not listen to the secret whispers of their hearts, acknowledge that they have mistaken the true interests of their mission, and endeavour to remedy their error by following the suggestions and co-operating in the labours of the great Reformer that has risen up amongst them? Or, at least, by ceasing to administer strong meat to those who are only able to bear milk?

To Unitarians, as well as to Trinitarians, the facts brought to our knowledge, by this review, open a wide field of contemplation and inquiry. Various causes, which have been often heretofore mentioned, but which we have not now time to repeat, have hitherto hindered Unitarians, as a distinct body, from adopting any particular plans of operation relative to foreign missions. They have hitherto cast their offerings into a general treasury, that has been managed by other hands. But to us it appears worthy of inquiry, whether the time has not arrived when it is a duty not only to bestow our charity with more discrimination, but to adopt some system of measures for the diffusion of what we deem the pure principles of christianity in *other* countries, as well as in *our own*. This, however, is a subject which, from a sense of our inadequacy to do it justice, as well as a diffidence of our own opinions, we scarcely dare approach; and from the hope that it may soon be treated by abler hands, we shall but barely bring it to notice. We would not intimate that it is expedient and a duty (at least at present) to send out missionaries to India, or to other foreign countries. We have many proofs, —of which the letter from Illinois, on our pages of this week, is a powerful one,—of the vast duties that are yet to be performed toward the inhabitants of our own country. We ought not, however, to be unmindful, that by systematic measures for establishing correspondences with those who are favourably disposed to what we deem the truth, and furnishing them with suitable books and tracts for distribution, much might be done in preparing the way for the success of future missions. There are none we trust, who doubt the obligation of extending the hand of Christian benevolence to those of other countries, as far as we can with rational prospect of usefulness, and consistently with our duty to those of our own country. He who "hath made of one blood all nations of men, to dwell on all the face of the earth," has an equally tender regard for the happiness of all, although it may not be discovered in their outward condition; and undoubtedly, the means which the more enlightened possess, of sending spiritual comfort and hope, to those who "sit in darkness and in the region and shadow of death," is one of the "talents" of whose faithful improvement, an impartial account will finally be required.

The first ministers of New-England are frequently appealed to, at the present day, by a certain class of the religious community, as examples of all that was excellent and praiseworthy both in doctrine and practice; and for our part, although we think, that like other men, they had their imperfections and weaknesses, yet we are ready to join with any of their admirers, in paying, not merely a feeble tribute to their memories, but in expressing our exalted respect for their various and extraordinary virtues. Amongst the many particulars in their practice which are worthy our imitation, there is one which deserves to be especially recommended to the consideration of their successors of the present day. It is the simplicity and practical nature of the covenants or articles which were used by some of them in the introduction of members to their churches.

The following is the one which was introduced and used in the second Church in Boston (Rev. Mr. WARE's) during the days of the great and good INCREASE MATHER.

"You do in this solemn presence, give up yourself, even your whole self, you and yours, to the true God in Jesus Christ, and to his people also according to the will of God, promising to walk with God and with this church of his, in all his holy ordinances, and to yield obedience to every truth of his, which has been or shall be made know to you as *your* duty, the Lord assisting you by his spirit and grace.

"We then, the church of Christ in this place, do receive you into the fellowship, and promise to walk towards you, and to watch over you as a member of this church, endeavouring your spiritual edification in Christ Jesus our Lord."

This simple and appropriate form of admission to membership, was afterward laid aside. We learn, however, that the Second Church has, within a few weeks past, again adopted it as their covenant.

The late Hon Elias Boudinot has appropriated a large proportion of his estate to religious and charitable uses.

We learn from the New-Brunswick Times, that he has disposed of it in the following manner.

1. To be distributed among ten poor widows $200.

2. The yearly proceeds of 15 shares of an aqueduct company, to the "Friendly society of Females in Burlington."

3. $200 to the New Jersey Bible Society to be laid out in spectacles for the use of indigent old persons, to enable them to read the scriptures.

4. Four thousand acres of land in Pennsylvania—for the use of a Society in New-York state for ameliorating the condition of the Jews.

5. To the Moravians at Bethlehem, to aid the civilization of the Indians, $2000.

6. To the Magdalen Societies of New-York and Philadelphia, and to the institution at Cornwall, (Con.) for educating the Heathen, respectively, the sum of 500 dollars.

To the general assembly of the Presbyterian Church, three houses in the city of Philadelphia, whose rents are to be expended for books for the use of the pastors of Churches.

8. His library, after his daughter's death, to the theological seminary at Princeton, (N. J.)

9. For the support of indigent theological students at Princeton, the proceeds of 4,000 acres of land in Pennsylvania.

10. For the benefit of the New-Jersey College, 4,000 acres of land.

11. To the American Board of Commissioners for foreign missions in Mass. 4,542 acres of land, for the purpose of sending the gospel to the Heathen, particularly the Indians of this continent.

11. For the benefit of poor and destitute foreigners in the Hospital of Philadelphia, 3,270 acres of land.

12. To the American Bible Society, especially for the purpose of sending the Bible to the Heathen, 4,589 acres of land.

14. As a fund for supplying the poor of Philadelphia with wood, 13,000 acres of land.

15. For the support of a missionary and catechist to instruct the poor in the hospitals of Philadelphia and New-York, the interest of 5,000 dollars annually.

16. The residue of his property he devizes to his trustees. After his daughter's death they are to pay over 10,000 dollars to the College of New-Jersey—half of it for the benefit of the theological seminary; also to the American Board of Commissioners for Foreign Missions, 5,000 dollars.

Finally, after providing liberally for his family friends and connexions, he gives the residue of his estate, after his daughter's decease, as a fund to aid in the support of clergymen of the Synod of New-Jersey.

A law of Sweden regulating commerce, prohibits the importation into the ports of Sweden, in foreign vessels, any other productions than those of their own countries respectively. This law it seems has been violated, through ignorance of its existence, by a capt. Allen, of the American ship Ventrosa, in the employ of certain merchants of Stockholm. The king has, however, overlooked the violation, and allowed the cargo to be sold, but has requested through Mr. Hughes, American Charge d'Affairs, at Stockholm, that the fact be published in the American Newspapers, to prevent a recurrence of such violations.

The translation of the latin tract, of which we gave a part in No. 15, is necessarily deferred till next week, on account of the length of the first article of the present number.

In our advertisements will be found the *Prospectus* of the Unitarian Miscellany published in Baltimore. This work commenced with the present year and is already circulated from Maine to Louisiana.

The high literary standing of the gentleman who conducts this work gave us assurance that the Unitarian Miscellany would be one of the most interesting periodical publications in our country, and the eagerness of its numerous subscribers to receive their monthly numbers, is one evidence that our anticipations have been realised. The first volume was completed in August and so increasing is the demand that a second edition of the entire work is now publishing—The annual subscription is $1 50—or $1 pr. vol. containing 8 monthly numbers.

We understand that Mr. Samuel Brimblecom, who has lately received an invitation to become the pastor of the Congregational Church and Society in Sharon, has accepted the invitation.

Mr. William Ware, of Cambridge, has accepted the invitation of the Congregational Society in New-York, to become their Pastor.

Accounts have been received of the prevalence of a very distressing and fatal sickness at St. Augustine.

It is also said to be very sickly at the island of St. Domingo, and on the Main.

At a meeting of respectable merchants and other citizens at Salem, on Friday evening last. It was voted that they "concurred in the opinion expressed at the meeting held in this town relative to the expediency of a national Bankrupt law, and a committee was chosen to draft a memorial to Congress on the subject.

In a Hartford paper of Dec. 4, it is stated that for the last 50 days, not a single person had been in close confinement in the gaol there, either for debt or crime.

The contribution taken at the First Universal Meeting House on the evening of the 25th ult. for the FEMALE SAMARITAN SOCIETY amounted to *one hundred and four dollars and twenty-eight cents.* The discourse delivered on the occasion by the Rev. Mr. DEAN, which is a pious incentive to acts of benevolence, has, we learn, (on their requesting it) been given to the Society, who have published it and devoted the proceeds of the sale to the object of the institution. It is for sale at the office of the *Universalist Magazine.* This Society consists of about fifty ladies, who, in addition to annual pecuniary contributions, meet monthly to make clothing for the comfort of indigent sick persons, and to hear the report of their visiting committee, whose duty it is to seek and visit the sick, ascertain their wants, and bestow relief. *Cent.*

The Orphan and Indigent Widows' Societies, of Philadelphia, have received 1104 dollars 66 cents, on account of the exhibition, in that city, of the American Aloe, and Night Blooming Cereus, generously offered for that purpose by Henry Pratt, Esq.

FOREIGN INTELLIGENCE.

Extract of a letter from an American gentleman in London, dated Sept. 20, 1821.

"Spain owes her security to her mountains and a few brave souls, bred up to the endurance of tyranny, but hardened against its cruelties and roused at length to work its destruction.—Portugal would be enslaved again to-morrow, if the situation of England allowed her, either to do it or permit other nations, who cannot do it without or against her navy. Besides, Portugal may be laid by, as a *morceau* for a time of greater leisure. At present the great powers have more important and closely interesting affairs to manage. If Russia spreads out her gigantic arms over the Ottoman, Europe will be *in flames.* She will be growing too dangerous a next door neighbor for Prussia and Austria to remain idle. England as the favorite at present of the Persian Court, barely maintains her rebellious Rajahs of India in surly subjection. The Turkish power once subdued by Russia, the Court of Persia is also at her mercy and opens the door for her to the British possessions, whenever she commands it; and when she does so, she and the native Princes will reduce the British empire in India to the limits of '57. This is *the key of the Politics in Europe* at this moment. England, to bend France to her will, as she could not any longer make use of the old threatto let Bonaparte loose, lately sent over the man "who beat him" to inspect the fortifications of the cautionary fortresses on the frontier, and to show himself to old Louis and his heir apparent.—France has "treasured up wrath against the day of wrath," and with all her apparent acquiescence in the dictation of her allied neighbors, would glory in the opportunity of seeing one half of them fighting the other half, that she might help to beat one side first, and beat the other, *by herself* afterwards, at leisure."

FROM PORTUGAL.

Lisbon papers to the 17th October have been received here. They are occupied principally with the proceedings of the General and Extraordinary Cortes, then in session there. Among other acts of this Congress, on the 29th September, they decreed a new form of Government and Public Administration for the Provinces of Brazil, which made the residence of the Prince Royal therein, unnecessary; and they respectfully make known to the King, that they have resolved that the Prince Royal shall speedily return to Portugal; and shall, on his arrival, visit, incognito, the Courts and Kingdoms of Spain, France and England, accompanied by persons distinguished for learning, virtue, and attachment to the Constitutional System, to be nominated by His Majesty, in order to acquire such knowledge as is necessary to him who will one day occupy the Portuguese throne. *Cent.*

Piratical Forts,—Capt. Sisson, from Havana, reports, that seventy of the Pirates belonging to the vessels captured and destroyed by the Enterprize, have erected two forts on Cape Antonio, for their defence.

Independence of Mexico.

The latest advices from Havana, furnish the agreeable intelligence, that the whole of the populous and rich province of Mexico has become Independent, save the fort in the harbor of Vera Cruz, which is garrisoned by about 100 men only, who must necessarily surrender, in a short time, for want of provisions.

MARRIED,

In this town, on Thursday evening last, by the Rev. Mr. Sharp, Mr. Stillman Messer to Miss Asenath Baker.

On Sunday evening, by the Rev. J. S. J. Gardner, Mr. James Fullick to Mrs. Sarah Cooper.

By the Rev. Dr. Baldwin, Mr. Frederick P. Ladd, merchant, to Miss Maria Thayer.

In Salem, Mr. David Allen to Miss Hannah West.—Mr. Willard H. Honeycomb to Miss Martha Richards. —Mr. Robert Trofater to Miss Sarah Lamson.

In Billerica, Capt. John Bowland, of that place, to Miss Louisa Bradley, daughter of Mr. Joseph B. late of this town.

In Nantucket, Mr. George M. Bunker to Miss Abby Holmes, of Barnstable.

In Plymouth, on Sunday evening last, by the Rev. Mr. Kendall, Joseph Bartlett, 2d, Esq. to Miss Lucy Dyer.

DIED,

In this town, on Saturday last, Mrs. Jane Wheeler, aged 70, wife of Mr. Thomas Wheeler.

On Sunday evening last, Mrs. Rebecca Leeds, wife of Mr. Phillip Thayer.

On Monday morning, after a short but distressing illness, Mr. Reuben Snow, aged 21.

In Brookline, suddenly, on Wednesday, 28th Nov. Capt. Jonathan Jackson, jun. aged 29.

In Providence, R. I. on the 11th ult. Mrs. Mercy D. Adams, cousort of the Rev. Jasper Adams, Professor of mathematics and natural philosophy in Brown University, and daughter of Capt. Lewis Wheeler, of Medway.

PROSPECTUS
OF THE
UNITARIAN MISCELLANY
AND
CHRISTIAN MONITOR,

PUBLISHED MONTHLY, IN BALTIMORE, BY THE BALTIMORE UNITARIAN BOOK SOCIETY.

THE principal object, proposed in this work, is to set forth the doctrines, and inculcate the truths of the christian religion, as they are usually understood by Unitarians. It is devoted to the cause of religious knowledge and piety. It aims to illustrate and enforce the principles of a rational faith, and to impress the importance of believing the doctrines, imbibing the spirit and conforming to the precepts of the gospel.

The contents of this work are of a miscellaneous character, comprising discussions on the various interesting topics of religion. These may be ranked under the heads of biblical criticism—important subjects of controversy—practical and devotional articles—notices of new publications—and religious intelligence.

It has for its basis the entire freedom of thought and inquiry, in all the concerns of religion, and looks only to the gospel of Christ and his apostles for the truth, without regard to the additions and inventions of men. No pains will be spared to explain and defend the records of divine truth, as revealed by the Saviour of the world; and no zeal will be wanting it is hoped, in detecting and confuting, by fair argument and scripture evidence, the errors which darken and deform the christian scheme.

This work was commenced January 1, 1821; and is published on the first of every month. Each number will contain no less than thirty-six pages, duodecimo. A volume will consist of eight numbers.—The annual price to subscribers is *one dollar and fifty cents*, payable on the first of May.

Any person becoming responsible for six subscribers is entitled to one copy *gratis.*

Communications directed, *post paid*, to the SECRETARY of the Baltimore Unitarian Book Society, Baltimore.

The agents in New-England, for receiving subscriptions, are—

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Connecticut.	*Howe & Spalding*, New-Haven. *John Parish*, Brooklyn. *John M. Niles*, Hartford.

POETRY.

The following stanzas, from the Edinburgh Magazine, are thus introduced ;—"I came to the place of my birth and said, 'the friends of my youth, where are they ?' and echo answered 'where are they ?' ".—[Ed. Gen. Lib.

LONG years had elapsed since I gazed on the scene,
Which my fancy still robed in its freshness of green,
The spot where a school-boy all thoughtless I stray'd
By the bank of the stream in the gloom of the shade.

I thought of the friends who had roamed with me there,
When the sky was so blue, and the flowers so fair ;
All scatter'd—all sunder'd, by mountain and wave,
And some in the cold, silent womb of the grave !

I thought of the green banks that circled around,
With wild flowers, with sweet briar and eglantine crown'd—
I thought of the river, all stirless and bright
As the face of the sky on a mild summer's night.

And I thought of the trees under which we had stray'd
Of the broad leafy boughs with their coolness of shade;
And I hoped, though disfigured, some token to find,
Of the names and the carvings impress'd on the rind.

All eager I hasten'd the scene to behold,
Render'd sacred and dear by the feelings of old,
And I deem'd that unaltered, my eye should explore
This refuge, this haunt, this elysium of yore !

'Twas a dream—not a token or trace could I view
Of the names that I lov'd, or the trees that I knew ;
Like the shadows of night at the dawning of day,
Like the tale that is told—they had vanished away !

And I thought the lone river that murmured along,
Was more dull in its music, more sad in its song,
Since the birds that had nested and warbled above,
Had all fled from its banks at the fall of the grove !

I paused—and the moral came home to my heart,
Behold how of earth all the glories depart !
Our visions are baseless—our hope but a gleam !
Our staff but a reed, and our life but a dream.

Then, oh ! let us look—let our prospects allure
To scenes that can fade not, to realms that endure,
To glories, to blessings, that triumph sublime,
O'er the blightings of change, and the ruins of time !

From the Centinel.

"VILLAGE OF HEALTH."

MR. RUSSELL.—In a village not far from *Havana*, called the *Village of Health*, is a consecrated ground, for the purpose of interring such Americans and English, as may have the misfortune to fall victims to the climate. The situation is most delightful, and is washed by the waves of the ocean. It is here the remains of the late Professor M'KEAN, of Harvard University, are deposited. Please give place in the *Centinel* to the following humble tribute of respect, to the memory of that celebrated divine, written on the spot.

THE GRAVE OF M'KEAN.

ENTOMB'D upon a foreign shore,
Near where the Ocean's gentle swell
Washes the banks of Village fair,
O'ergrown with pinks and daffodil :—
Rest the remains of him that shone,
The Christian, Orator, Divine :
Who fled the frozen zone of home,
To seek a more congenial clime.
But fell Consumption's tyrant power,
No spicy gales or morning's breath
Could vanquish. As he lived,
He died, triumphant over death.
But round his grave eternal spring
Flings her choicest blessings. There,
The orange, and the lemon, shed
Perpetual perfume on the air.

Havana, 1321. DON THOMAS.

To the Editor of the Christian Register.

SIR,

As the Resolutions of the State of Maryland, relative to the appropriations of public lands for the purposes of education, will come before Congress the present session, I am desirous of calling the attention of your readders to a very interesting review of Mr. Maxcy's Report to the Senate of Maryland.

The review, after giving a short history of the manner in which the States, prior to the revolution, acquired the lands subsequently ceded to the U. S. and a full examination of the Maryland Report, with, in my opinion, very satisfactory replies to the objections of Mr. Verplank (in the legislature of New-York) to appropriations of Western lands, to the Atlantic States, thus proceeds,—

Much might be said to enforce the policy of the measures, which we have been endeavoring to defend on the ground of equity. It was an admonition of the illustrious Washington, springing not more from wisdom and foresight, than the purest benevolence, that the states should vigilantly guard against any step, which should "furnish ground for characterizing parties by geographical distinctions." Is it not obvious, that the course thus far pursued by Congress must have this tendency? To favor one part of the union more than another will necessarily excite sectional jealousies, sow the seeds of discord, and nourish a root of bitterness and discontent, inimical to peace, harmony and good government. The safety and happiness of the nation depend on the moral as well as the political union of the parts, a union of sentiment, feeling, and affection, founded on equal rights, privileges, and enjoyments. To preserve this union, every state must have the fullest confidence, that all its rights are respected, and all its just privileges granted.

There are, also, other considerations of great weight springing out of the importance of learning, especially in a government like ours, where the supreme control depends on the opinion of the people. Under such circumstances, how important is it, that this opinion should be enlightened? The representative body of the nation is drawn together from every part. Hence, it is requisite that the means of knowledge should be equally scattered, that the balance of advantages derived from this source may be preserved. "Without question," says Bacon, "there is no power on earth which sets up its throne in the spirit and souls of men, and in their hearts and imaginations, their assent also and belief, equal to learning and knowledge;" and again, "there is scarce one instance brought of a disastrous government, where learned men have been seated at the helm." Now the most certain mode of making learned rulers, is to extend as far as possible the influence of learning to the people from whom the rulers are taken.

But intelligence not only makes good rulers, it makes peaceable citizens. It causes men to have just views of the nature, value, and relations of things, the purposes of life, the tendency of actions, to be guided by purer motives, to form nobler resolutions, and press forward to more desirable attainments. Knowledge smooths down the roughness, and tames the native ferocity of men. The maxim of the poet is true;

Scilicet ingenuas didicisse fideliter artes,
Emollit mores, nec sinit esse feros.

Laws will be obeyed, because they are understood and rightly estimated. Men will submit cheerfully to good government, and consult the peace of society, in proportion as they learn to respect themselves, and value their own character. These things are the fruit of knowledge. But ignorance is a soil, which gives exuberant growth to discords, delusions, and the dark treacheries of faction. Ignorance in the people, in fact, takes all security from the government. While ignorant, they are perpetually subject to false alarms and violent prejudices, ready to give a loose rein to the wild storms of their passions, and prepared to yield themselves willing victims to the seductions of every ambitious, turbulent, treacherous, and faithless spirit, who may choose to enlist them in his cause. Knowledge will work upon this charm with a potent efficacy, lay the hideous spectres which it calls up, and preserve the soundness and growing strength of the social and political fabric.

It should, furthermore, be considered the glory and the duty of our national legislature to aid in establishing morals and religion, both as a means of safety to the government, and happiness to the people. The first step in accomplishing this purpose, is to fix the principles of virtue, and impress the importance of religious practice, by enlarging the sphere of mental light, touching the springs of curiosity, opening the channels of inquiry. and pouring into the mind new materials of thought and reflection. All branches of intellectual improvement will lead to moral goodness. The mind, which is taught to expatiate throughout the works of God, to ascend to the heavenly worlds and find him there, to go into the deep secrets of nature and find him there, to examine the wonders of its own structure, and look abroad into the moral constitution of things, and perceive the hand of an invisible, Almighty Being, giving laws to the whole, will be impressed with a sense of its own dependence, and feel something of the kindling flame of devotion. It is not in human nature to resist it. And so the man, who begins to study the organization of society, the mutual relations and dependencies of its parts, its objects, and the duties it imposes on those, who would enjoy its benefits, will soon be made to respect its institutions, value its privileges, and practise the moral virtues in which its very existence consists. The more extensively these inquiries are encouraged, and these principles inculcated, in the elements of education, the greater will be the certainty of moral elevation of character, and the brighter the prospects of a virtuous and happy community. In regard to religion, ignorance is its deadliest bane. It gathers the clouds of prejudice from all the dark corners of the mind, and causes them to brood over the understanding, and too often the heart, with a dismal, chilling influence. It gives perpetuity to error, defies the weapons of argument and reason, and is impassive even to the keen sword of eternal truth. Religion requires the aid of knowledge to be received in its purity, and felt in its power. To bring into salutary action these two great instruments of human happiness, morals and religion, nothing is of so much importance, as to multiply the facilities of education, and quicken the spirit of enlightened inquiry.

Through the medium of education the government may give a strong impulse to the arts, and help to build up the empire of the sciences. Before men can invent, or make profound discoveries, they must be taught to think. Savages never advance a step farther in discoveries and inventions, than they are compelled by their wants. The external comforts of civilized life depend on the useful arts, which an improved state of the intellect has brought to light. In the sciences, and in literature, we have a vast uncultivated field before us. We will not enlarge on so trite a subject, as the value of these noble branches of human improvement, nor on so obvious a one, as the immense advantages that must flow to us as a nation, from having them thoroughly cultivated among us. They ought to be brought under consideration in connexion with this subject; and on every mind, whose conceptions are not narrowed within the most ordinary bounds, they will have a solemn and impressive influence. In the arts of traffic, and the mysteries of gain, we may perhaps be contented with the skill we posess. But to be contented with our progress in the sciences and literature, and all those attainments, which chiefly dignify and adorn human nature, would argue an obtuseness and apathy altogether unworthy of a people, who are blessed with so many political, civil, and local advantages of various kinds, as the inhabitants of the United States.

The following letter is from the *Christian Reformer*, an English periodical work. As many of our readers, particularly in orthordox towns in the country, are probably in the same predicament with the person whose case is described below, we think it will be some satisfaction to them to learn, in what light the "reproach" is viewed by others.

ON THE REPROACH OF BEING AN "INFIDEL."

Norfolk, Sept. 17, 1821.

SIR—I belong to a family denominated strictly orthodox, and was educated in the principles laid down in the Catechism of the Assembly of Divines; but upon a study of the Holy Scriptures, I have been led to doubt some of the dogmas of that grave and learned body, as I consider them, "the traditions of men" grafted upon "the commandments of God;" and having expressed some of my views on the subject to a friend, he, in my absence, told another friend that he considered me an infidel.

An infidel, Mr. Editor, according to Dr. Johnson, is "an unbeliever, a pagan, a miscreant;" and St. Paul says, 1 Tim. v. 8, "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse *than an infidel*;" i. e. worse than a miscreant. The character in this sense I disavow; but if my friend means an infidel according to the principles of Locke, Lardner, Newton, and other illustrious men I could mention, I think it an honour,—considering that they avowed the doctrines of our Saviour and the apostles,—to be called an infidel. And if a doubt of the correctness of certain human opinions, constituting a part of Christianity, is infidelity, I fear a considerable portion of the best Christians, this or any other country can boast of, will be chargeable with the crime.

As a correct definition of words is essential to clearness of ideas, it would be better, in place of the present, in future editions of our Dictionaries to insert the following, as the true meaning of the word *Infidel*:—"a person who, having diligently studied the matter; finds, according to his own judgment, that the points in theology which for ages have been so zealously contended for, both with the sword and the pen, have no foundation in scripture: further, that the most strenuous advocates for such points have never themselves been agreed as to their true meaning, though claiming an assent to them as essential to salvation."

A firm Believer of the Christianity of the Acts of the Apostles, but not of that of the Catechism of the Assembly of Divines.

THE FATHERS.

To quote the authority of those that have gone before them is commonly argument enough with men for a doctrine or practice. This is what perons mean when they say, "Such is the doctrine of our Church." The Church is but another word for a certain number of persons, who lived in the time of the cruel Harry the Eighth, or the good youth, Edward the Sixth, or the bold woman and haughty Queen Elizabeth. These persons overturned what their fathers had established; but they, not very consistently, framed institutions for posterity, and posterity to this day are very contented in them, without much inquiry whether they be good or bad. Yet these same easy religionists would smile at a case of implicit faith or practice in a matter of infinitely less moment than religion; the following for instance: "Their costume [that of the *Tuarick*, an African race] is very remarkable, and they cover their faces as high as the eyes, in the manner of women on the sea-coast. Their original motive for so doing is now forgotten; but they say *it must be right, as it was the fashion of their forefathers.*" (Lyon's Travels in Northern Africa, 4to. 1821. p. 109.) The *Tuarick* would have good cause to laugh in return, if they saw nearly whole nations, boasting at the same time of their light, covering the eyes of their minds with a bandage called *mystery*, and singing, "As it was in the beginning, is now, and ever shall be, world without end—Amen."

ON THE DIVINE GOVERNMENT.

The vast plan of the providential government, into which the pains and pleasures, the successes and disappointments, the lives and deaths of individuals, as well as the convulsions of nature and society, all enter, is proceeding, with a grand and steady march, to those wise, beneficial and glorious results, which Omnipotent Wisdom has ordained. In this mighty and all-comprehensive plan, nothing is deficient or redundant, nothing is wrong, nothing is ill-timed or out of place; and we can never shew our philosophy or our piety so well as by a calm and dignified acquiescence in whatever takes place. It is not *apathy* but *approbation* which the gospel of Jesus requires from its disciples; and it has a right to do this, because it provides a cup of consolation for every sorrow, and, in the solemn and sublime doctrines of a resurrection from the dead, and an eternal state of personal improvement and social felicity, it lays a foundation for the discharge of duty and the exercise of hope, sufficiently ample to support us under every trial, and to warrant our entertaining the most cheering expectations. *All things shall work together for good to such as love God.*

[*Chr. Reformer.*

Thoughts on Religion.—Errors and mistakes, however gross in matters of opinion, if they are sincere, ought to be pitied, but not punished nor laughed at. The blindness of the understanding is as much to be pitied, as the blindness of the eyes; and it is neither laughable nor criminal for a man to lose his way in either case. Charity bids us endeavor to set them right by argument, but at the same time forbids us either to punish or ridicule their misfortunes. Every man seeks for truth; but God only knows who has found it. It is unjust to persecute, and absurd to ridicule people for their several opinions, which they cannot help entertaining upon the conviction of their reason: it is he who acts, or tells a lie, that is guilty, and not he who honestly and sincerly believes the lie. The object of all public worship in the world is the same—it is the great Eternal Being who created every thing. The different manners of worship are by no means subjects of ridicule; each thinks his own the best; and I know no infallible judge in this world, to decide *which is the best.* *Blair.*

ROMAN BRIDGE.

The Roman Bridge, which was discovered in Holland in 1818, is now wholly cleared from the turf with which it was surrounded. It is 3 miles long, and 12 feet broad. It was laid by the 15th cohort of Germanicus, over the marshes, in which deep beds of turf, have since been formed, and, in all probability, gradually sunk into the marsh by its own weight. The resinous particles, which are in the marshy soil have probably contributed to preserve the bridge, which is entirely of wood. Every 6 feet there were posts to support the railing, as may be judged by the holes in which they were fixed. This great work, which consists of a judicious number of beams, appears to have been wrought with very large axes. The workmanship is admirable.—*Athenæum*

FENELON.—When Fenelon was almoner to Louis XIV. he was astonished to find only Fenelon and the priest at the chapel, instead of a numerous congregation as usual. "What is the reason of all this?" said the king. 'Why,' replied Fenelon, 'I caused it to be given out, sire, that your majesty did not attend chapel to-day, that you might know who came to worship God, and who to flatter the king.'

THE SLAVE TRADE.

From a statement published by the London African Institution it appears that "the number of slaves imported from the 1st of Jan. 1817, to the 1st of Jan. 1818, into Rio de Janeiro, in 42 ships, was 18,033. A much larger number, viz. 20,075, had been embarked, but 2,042 *had died in the Middle Passage.* One vessel, the Protector, had taken on board 807 slaves at Mozambique, *of whom 339 died during the voyage.*—The number of slaves imported into Rio de Janeiro, from Jan. 1, to Dec. 31, 1818, was 19,202. The number embarked had been 22,251, in 53 ships, of whom 2,429 had died on the passage. One vessel, the Perola de Nostra, from Mozambique, lost 161 out of 421—another lost 229 out of 650—a third lost 238 out of 464."—Here, then, in only two years, from the vessels trading at a single port in South America, not less than *four thousand four hundred and seventy-one human beings were murdered by Slave Traders !*

N. Y. Adv.

Massachusetts Charitable Mechanic Association.

APPLICATIONS to the COMMITTEE OF RELIEF of the Massachusetts Charitable Mechanic Association, will be attended to by *John Cotton, Oliver Johonnot, Daniel Messinger, Benjamin Clark, Isaac Harris, and Jonathan Harrington*, Committee.

Information is requested of those who are proper subjects of this charity. Nov. 39

THE ADMINISTRATORS ON THE ESTATE OF

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☞ A chamber to let over the above store.

Nov. 16.

Clergyman's Almanack, for 1822.

JUST PUBLISHED by MUNROE & FRANCIS, No. 4, Cornhill, *The Clergyman's Almanack; or Astronomical Diary and Serious Monitor, for the year of our Lord and Saviour Jesus Christ*, 1822. Being the 2d after Bissextile or Leap-Year, and the Forty-sixth of the Independence of the United States.

Calculated for the Metropolis of Massachusetts, lat. 42 deg. 23 min. north; *but will serve for all the New-England States.* Oct. 19.

Walter's Poems.

JUST PUBLISHED, and for sale by *Richardson & Lord*, and at *No.* 47, *Marlboro'-Street*, "POEMS, by WILLIAM B. WALTER."

Nov. 23.

Gray's Sermon.

FOR sale at *Cummings & Hilliard's, Wells & Lilly's* and *James W. Burditt's* Bookstores—a Sermon displaying the various religious opinions now most prevalent—delivered at Jamaica Plain, Sept. 23, 1821, by THOMAS GRAY, Minister of that Parish.

Nov. 16.

CHRISTIAN REGISTER,

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